

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

P.O. Box 6507, San Diego, California 92106

Editor: W. Emmett Small

Per Copy 75¢

Subscription (6 issues)

\$5.00; foreign \$5.50 (by air \$7.50)

No. 104

March/April 1988

FOUNDATIONS

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Alfred Tennyson

Foundations are not based on organizations, societies, real estate, but on the idea they should subserve. It was a Great Idea that last century brought the Theosophical Movement to visible rebirth. Whatever we owe to the Theosophical personalities of the past—and we owe greatly—were they here today they would be first to say, Look beyond the message-carrier to Foundations, to the Message itself. Study that, concentrate and understand that in evergrowing fullness and wonder, and you will have keys to the solving of your problems.

It is in relation to a clear reception and understanding of that Idea that the leaders of the Movement today, whoever they are, will find their organization, place, and program. Something is known of the 'real' HPB, something of her Teachers, and that there are Teachers of the Teachers—an endless Hierarchy of Compassion and Wisdom. And, further, do we not know that in our own selves there is that inmost center which links us to that great Hierarchy? And here we reach for Foundations. What is the Truth the Great Ones serve? What is it that even as we are today, so largely asleep to these greater issues, we yet may waken to in growing measure?

We look at the little flower plucked from the crannied wall. What did the poet see, what did he long to know, to really know? It was more than what he held in the hand. It was that invisible 'withinness', that foundation, that "root and all" which filled his mind. In those six lines of simple Anglo Saxon words we find a secret. *If* we could fully understand what, let us say for immediate example, the Theosophical Movement is—*root and all*, and *all in all*—what then? Would we not then clearly see what the duty of its membership really is? The lesser things would fall into place, and the Great Idea would take over and fill our being.

—W.E.S.

THE SPLENDOR THAT IS

Where shall we stand, amid the thunders of Time;
What shall we cling to, weary, empty of dreams;
What shall we follow when sweet music and rhyme
Fade like the final leaves on autumn streams?

What shall we seek when the Void and the Silence come,
And Life for a moment is Death, and the earth we know
Is gone, and nothing remains but the hollow drum
Of soundless space, with never a wind to blow?

Only the Splendor that IS, the Light and the Flame
Ever abiding, the Essence of Spirit and Soul,
Cosmic Compassion, Love beyond knowing or name,
Limitless, formless, eternal, the Heart of the Whole.

—George Cardinal LeGros

THE UNITY OF OUR MOVEMENT

Boris de Zirkoff

The unity of the Theosophical Movement is not determined by any organizational structure in which any single authoritative body holds hegemony over other groups and dictates to them their policies. The unity of the Movement is a totally spiritual factor which inheres in a similarity of aims, objectives and long-range plans, and derives its power from the basic precepts of the Ancient Wisdom and the common endeavor to implement at least some of them in one's daily life.

To realize that the Universe we live in is a manifestation of the One Life, nameless and undefinable; that all living things, both great and small, both visible and invisible, are bound together by unbreakable ties and evolve together towards a nobler and grander condition; that the outward world is but an imperfect image of inner realities which can be known by aspiration and training; that everyone of us is the result of what we have thought, felt and done in many previous lives; that we are the creators of our own future and the arbiters of our own fate; that evolution in its cyclic progress is universal and without beginning or end; and that the only truly scientific way to live and act is in accordance with universal laws—these and other convictions and ideals are the foundation upon which

rests the spiritual unity of the men and women who are—organizationally or otherwise—an integral part of the Theosophical Movement. Their temporary adherence to any particular society or group, or their special devotion to any particular individual for whom they may have a special reverence, while excellent in themselves, do not constitute the enduring oneness of aspiration or the strength of conviction in the spiritual nature of the Universe which are the basis of their beliefs and their lives.

In all ages and eras of which we have historical records, any spiritual movement revitalizing among men age-old ideals and often forgotten knowledge, became eventually surrounded, and, at least to some degree, affected by a multiplicity of offshoots, reflecting but feebly the central knowledge, and largely mixed up with various types of wishful thinking, psychic visions, worldly ambitions and other distortions. For us to imagine that the situation has radically changed today, is to give way to phantasies utterly unrelated to the sober facts of life. The twentieth century and our Movement now are not much different from the era of the early Gnostic Schools and the confused outward world in which they originated, grew and spread.

What is of paramount importance is to *preserve*—unaltered and undiluted—in the midst of this variegated stage-setting, face to face with the many curious variations upon the main theme, the original teachings as brought forward mainly by H.P. Blavatsky, so that they may serve at all times as a touchstone to appraise the value and worth of other ideas and concepts appearing from time to time upon the stage of world thought.

—Reprinted from *Theosophia* Fall 1974

MY FORTY-FOUR YEARS OF THEOSOPHY

Henry T. Edge

These are extracts from an article published in *Lucifer* (Point Loma, California), September-October 1931, commemorating the hundredth anniversary of the birth of H.P. Blavatsky. Written by one who was a personal pupil of HPB gives it added interest. In his opening paragraph the author writes: "... the intention is to make the subject more concrete by giving it a historical, a dramatic, a narrative form, wherein the teachings of Theosophy may appear in a setting of incident and personal reminiscence." Space permits only these extracts. (For a full sketch of the life of H.T. Edge, with portrait, see pp. 737-46 in Bibliography section of *Blavatsky: Collected Writings*, Vol. XII.)—ED.

In my youth I had naturally become imbued with the spirit of the scientific philosophy of that day; but

it was far from satisfying either my intelligence or my heart; and I stood ready to embrace any way of escape that might offer. Being, like so many people, at once a deeply religious and keenly scientific nature, the difficulty was how to reconcile these two powerful incentives, to all appearances so widely divergent. And it was just here that Theosophy got in its appeal as being a masterkey to all knowledge, a reconciler of the disharmonies of life, satisfying at once the intellect and the conscience, the heart and the head. I had been reading certain books which had convinced me of the reality of a world beyond the physical world of science, and phenomena belonging to realms which science had not explored, and which were therefore called occult or supernatural. But the trouble here was that magic always seemed associated with evil, the magicians were all scoundrels, and knowledge and power on the one hand seemed to be at variance with duty and righteousness on the other. But Theosophy at once acquainted me with the idea of those men whom we call Adepts, Mahatmans, or Masters of Wisdom and Compassion, those custodians of the ancient Wisdom-Religion of whom I have just spoken, and who were the teachers of H.P. Blavatsky. So here I found that, not merely was it possible to pursue the path of knowledge and power without thereby forsaking the path of duty and conscience, but that the two were one and the same path. And the idea of these Masters soon became a reality to me from the following circumstance. Having obtained an introduction to Madame Blavatsky, I visited her in London, and saw on an easel in her reception room an oil-painting of her Teacher, which was obviously not an imaginary picture or an idealized representation of some ordinary individual, but a genuine portrait of a real person; such as could not have been imagined by anyone who had not seen the reality. It was this portrait which, more than any other one thing, moved and convinced me.

Of my acquaintance with H.P. Blavatsky I will say as much as my present limits will admit of. I found in her what is to be expected in a person of her qualifications—I mean the qualifications of a Messenger charged with introducing the ancient Wisdom-Religion to the modern world in a form suitable to its understanding. Such a task requires, as you will readily understand, the most consummate powers of adaptation, in order to bridge the immense gulf between two such different cultures. It takes a person of unusual powers to adapt herself at once to the atmosphere of a London reception-room and the invisible, though far more real, influences from the Lodge whose Messenger she was. I therefore found what might be described as a

dual character, varying from that of a vivacious, talkative traveler and woman of social experience, to that of the Teacher, on the watch for receptivity in her hearers, and always ready to seize an opportunity of imparting her message and gaining a pupil for her cause. Though I was at that time very much concerned with my ambitions for occult knowledge and power, I yet had sufficient of the heart-touch in my nature to enable me to recognize and appreciate H.P. Blavatsky (to some degree at least) for what she was. The result of this feeling in my heart was that she immediately became aware of it, and responded, as a Teacher not only will but must respond. In a word, she imparted to me something more than mere words can convey, and gave me that deep interior conviction which has kept me true to this cause through so many years and so great difficulties. H.P. Blavatsky's message was that Theosophy is intended solely for the amelioration of mankind, and not for the satisfaction of private ambitions and curiosity. It was her influence which saved me from the alternatives of early death, a useless life, or another and far worse path wherein occultism is made the slave of strong passions; and set my feet instead upon the path which we Theosophists are all doing our best to follow. . . .

I have not been a man of the world or a traveler, but have mostly led a student life; and yet it can truly be said that it has been a life of wonderful adventure and of rich experience—experience of human nature. I have for the most part been in the thick of things, at the Headquarters, and so have been intimately mixed up with the at times very lively practical affairs of our movement. *Quorum pars magna fui*—if I may be pardoned a tag. And believe me there is nothing like Theosophy to bring out all the latent richness or rankness of human nature. Under the stress which its potent influence puts upon the human nature. Under the stress which its potent influence puts upon the human fabric there come into light traits weird and wonderful, and so I have witnessed the fulfilment of the prophecy made to me by H.P. Blavatsky when she said, 'You will see some funny things.' I have seen some funny things, but I have lived to tell the tale. The Theosophist's life, if he takes himself and his faith seriously, is not one of pleasant scholarly leisure; it is strenuous. He has to be a warrior.

What is most characteristic of the Theosophy of today, as contrasted with much that in bygone years has gone under that name? It is this—that Theosophy has come into its own. When H.P. Blavatsky first promulgated her message, she knew very well the risk she was taking: that you cannot introduce so powerful a

ferment into the soggy mass of current mentality and psychology without stirring up some matters of a very undesirable nature—psychism and all kinds of marvel-mongering and dabbling in occult powers for personal ends. But the gold has emerged from the throwing up of the dross. Today we can truly say that Theosophy is coming into its own, proving itself what its founder declared it to be—the most serious movement of the age. The forty-four years of my experience have left me witness of this triumph of the Heart-Doctrine; and I rejoice to see Theosophy today sought everywhere as a message fraught with that real light and help which humanity so much needs and will so gladly embrace.

DID "THE SECRET DOCTRINE" FAIL?

Leslie Price

The following is reprinted from *Theosophical History*, October 1987.

At a time of celebration, it is natural to dwell on the positive influence of the object celebrated. But perhaps it may be in order for a historian to ask if this remarkable book succeeded in its object of disclosing to the world certain esoteric truths.

Even the Theosophical Society itself seems to have received the message imperfectly. Col. Olcott the president had been tutored by H.P.B.'s earlier book "Isis Unveiled" and never really came to grips with the S.D. Mr. A.P. Sinnett, who had received more Mahatma letters than anyone, was possibly prejudiced against the new book by the implicit criticisms of him within it. But in any case, he was already seeking sources of inspiration apart from H.P.B., as is made graphically clear in his "Autobiography" published by the Theosophical History Centre in 1986.

After H.P.B.'s death in 1891, Mrs. Besant and later Leadbeater became pre-eminent. Although they faithfully expounded the basics of the teaching in a series of theosophical manuals they were soon in receipt of new material through clairvoyance, dealing with past lives, initiation, occult chemistry and other matters. The books reporting this, simpler and more accessible than the S.D., pushed it down theosophical reading lists to the section 'for more advanced students'. Many did not advance that far!

In the new century, the preoccupation with the coming World Teacher, later identified with Krishnamurti, also distracted attention from the S.D. If Krishnamurti ever read H.P.B., his teaching acknowledged no debt to her.

To say that no attention was paid to the S.D. for

some decades would of course be quite wrong. The six volume Adyar edition of Josephine Ransom (1938), the expositions of E.L. Gardner, Ernest Wood, and many others would demonstrate that. The book was also closely studied in some of the Theosophical groups separate from Adyar, especially in America, where Point Loma produced Dr. de Purucker, Geoffrey Barborka, and Boris de Zirkoff.

The relative revival of the S.D. within the T.S. probably dates from Krishnamurti's declaration of independence in 1929, and has gathered strength as a faith in clairvoyant revelations declined. It is part of a general enhanced appreciation for H.P.B. whose "Collected Writings" published by T.P.H. make her better known as a thinker than in her own time. We may hope that the publication in 1986 by the S.P.R. of a sympathetic report on H.P.B. will remove another obstacle to the public's acceptance of the S.D.

The partial eclipse of the S.D. within the T.S. is a parallel to the fate of the writings of the Apostle Paul (Whom H.P.B. regarded as an initiate). These were even more neglected after his death, as is evident from their fragmentary state, but they gradually recovered to become the basis of much Christian thought. For "The Secret Doctrine" we now have a number of excellent editions, and the book is well placed to form the basis of Theosophical thinking in the years ahead.

(Leslie Price is Editor of *Theosophical History*, 50 Gloucester Place, London W1H 3HJ. At the close of the above article he appended this note: "This article was written when a contribution was requested by the 1988 Committee of the English Section for a centenary booklet. It was rejected for the booklet as ephemeral and an expression of personal views, but is published here as a historical contribution to the S.D. centenary.")

A LETTER FROM H.P.B. TO W.Q.J.

In issues of *The Theosophical Forum* (Point Loma, California) during the 1930s interesting and historically valuable letters from the theosophical archives were printed. We select the following from the August 1932 number because of H.P.B.'s statement to Judge about "the great change" that came over him "a few years ago." The *Forum* printing is *verbatim et literatim* except that the Letters N, X, V, and W have been substituted for the names of persons mentioned in the original letter.—Ed.

My dear W.Q.J.—Yours received—

N is an old Shylock—& would skin his own mother. I cannot lose over 500\$. I make him an offer of 400\$ in three months installments—100\$ each—or 300\$ down. The secret is—does he care to have the *Secret Doctrine* or not—& whether he still wants to have *Isis illustrated* as he proposed to me in letter. If he does—he will come down. If not, then there is little chance. But

I feel sure you could manage it. You know that the copyright of *Isis* is mine—unless he has swindled me in this too. You ought to ascertain it. And if the copyright in Washington is in my *name*—then I suppose you could prevent him to sell even the remainder of the edition I do not know the laws & you do.

But do try to come to some arrangement with him. If he gives me the 400 by installment—then I want you to have a \$100 out of it—25\$ each time; & if he gives only 350 down at once then let him send me a cheque for 275\$—& give you another for \$75. I don't want you to take trouble & bother yourself for me for the Prussian King. But do try to settle something definite with the old devil, so as to close accounts for ever in the matter of *Isis* hitherto printed. And tell me whether you can copyright for me the S.D. and what I have to do for it. Take to him my letter & try to mesmerize him & wig on the *right side*. I tell you seriously the publisher who will have the S.D. will make lots even if I myself do little. But I must fence & guarantee myself, securely in this matter of copyrighting.

And now to other things & far more serious. Arthur is with you now & you will find Arthur changed. One solitary month with W has altered him so, that he is no more the same man. And the fruit of all this is—a *manifesto* written by W & signed by both himself & Arthur. Anything more ungrateful, cold, unjust to poor Olcott & cruel *I have never read*. Nor did I ever expect such a thing from W, who, if he is now regarded as a Jesus on wheels & a *Saint* owes to Olcott's advertisements of him & my enthusiastic claims for him. Now Mr. W Babu (he passed 2 weeks with me) is cold, dignified & *reserved* with me, friendly and "patronizing"—but still never showing his little game right before my nose, but only behind my back. I will give you an example which will show his present drift. Poor old Dr. Bergen who is as devoted as devotion itself to the Master's (*ideal* I call it with all those who do not know Them personally)—& who went on purpose to London to hear of, & about Them, & went to see the V's, heard to his amazement that the Masters were no longer regarded as the living *actual* Adepts, but either white Magicians with *grayish* tints, or "fictions" or something he could not make out. The Mahatmas he was told were *unreachable* Beings they could neither communicate, nor take concern in worldly or private affairs could *never write letters* or *send messages*—therefore our Masters could never be MAHATMAS. You see what the consequences of all this have to be don't you? Then when Bergen protested & said that he, at any rate, would never give up the living Masters; would always remain *devoted* to Them etc. Miss V arose & looking him straight in the face said: "*I thought once as you do*; it took

me *six months* to come to W's views; BUT NOW I THINK AS HE DOES." Plain this: W is then exercising for over six months his influence over Miss V to make her lose faith & *belief* even in the Masters. To me W never said it so openly; but so many points more for him in wiliness & cunning. To me he said *he was not of X's* way of thinking; that he blamed him etc. and his policy seems to be identical. Both are determined, I see, to gradually destroy the Society. They are undermining it slowly but surely; hence the "Manifesto," the sense of which is "Society useless; Brotherhood a flapdoodle; President—a vain, worldly, conceited, *untheosophical* & *unbrotherly* & pernicious fool. Down then, with President, Headquarters, Society & all." You will see it, because I answered it, & Sinnett will answer it too & we are going to print it to distribute among Fellows. Such was W's influence on Arthur that he who was all devotion when he arrived, now said to Sinnett in going away, "What matters it, so long you do good that you work *within* or *outside* the T.S. Why should there be any connection with it for us *theosophists*. Now keep this letter *private & confidential* don't say anything to him but watch & see. But then I should not wonder in these days of *Libra*, *Dugpas* & universal reckoning if even you found yourself influenced by Arthur, W, & Co—Well, when I lose you—then will I say—Goodbye Society—"Gone to join her grandmother" Your friend of the "Libra" is right in many ways; but of this later on. Ah, my poor dear Judge, do not be *wiled* away, for pity sake Things will change & then everyone will be rewarded or—DAMNED. See if it don't.

Olcott *is* a conceited ass, but there is no one more faithful & true than he is to the Masters & the original *ideal* & no one is more devoted to the Society planned & established under Their Orders—than he is. I must, & *will* defend him publicly, & admit his shortcomings as sincerely in print I tell you we are on the eve of a crisis brought by W & X and he who will remain true will be saved while all others will go to the Devil. The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting. Fakir? Fakir be damned. The man knows not the difference between a *Nirmanakaya* of an Adept & his *astral*.

Do write to me, for mercy sake, I am sending you on the *Reincarnation* as you asked, extracts from the S.D. & a full answer, I believe.

Your ever truly & faithfully (who?!) well, your *friend* anyhow

H P B

I am *not coming* just now to the U.S. who is the humbug who invented it?

LETTER FROM AE TO THE AUSTRALIAN MEMBERS OF THE POINT LOMA SOCIETY

The following has been received from John Cooper, of Sydney, Australia. It is from the January 1897 issue of *Magic*, and has never before been reprinted. "It shows," writes Cooper, "the mood of the time for the Judge Theosophists." Mr. T. W. Willans then was the Point Loma head in Australia—ED.

Dear Magic,—Hurrah and more power to ye. You have brought with you the old fresh inspiration, and your aura sparkles with the liveliest colours of the Akasa. I like feeling the leaves; there is something good emanates from them. You say such kind things of us here that one colours all over with mixed shame and pleasure. Oh! Boys put the same life into all your pages and you'll create a new Australia. You have got the power behind you that's clear. One can see the currents in the Archæus are being turned into the veins of humanity when from your distant land sounds the same hope, the same thought as here we feel. It is a grey evening here, as I write, the rain drips, and nature is all a dismal swamp outside; but, as I lean my arm on your pages and think of you over there I grow all golden inside. Soon all our hearts will turn to gold if such comrades everywhere appear. I feel as if I know you all well. Are we not all brothers, working now distantly and now side by side through many ages. It is only with those that speak out of the heart we feel such intimacies. I am sure it would not surprise any of you in the least or seem strange if I were to saunter in, not shaking hands like people who see each other continually, and speak in this fashion: "As I remarked in Chaldea and before that in Egypt, when you were a dusky sublimity, the earth is a very good old place if you know it" and so on; and you would answer indignantly denying that in all the incarnations you knew me you ever held the opposite point of view. Our people here are delighted with MAGIC and send, such of them as are present with me as I write, all kinds of compliments. Our printer, a superlatively critical person, declares the get up and appearance are excellent "a sane mind in a comely body." Good now, my friends, send me from the beginning of your manwantara month by month as you appear to Geo. W. Russell, 5 Seapoint Terrace, Seapoint, Co. Dublin, Ireland. I enclose P.O. for 4s. (to descent to plug details) and wish you all success. Hail! Hail! Hail!—Yours AE.

BOOK REVIEW

The Pythagorean Sourcebook and Library, compiled and translated by Kenneth Sylvan Guthrie; edited with an introductory essay by David R. Fideler, and Foreword by Joscelyn Godwin. Phanes Press, Grand Rapids, Michigan.

Due to the scarcity of information on Pythagoras and Pythagoreanism, this literary offering must be considered as monumental in the true Pythagorean mold.

The first part of the book deals with the life of Pythagoras, including his extensive travels and esoteric development. Pertinent aspects of his life are brought to light more vividly than I have read in other accounts. His Academy at Crotona, Italy, is detailed about curriculum and purpose as well as the trials and tribulations of the aspirant. The eventual demise of the Academy, as well as its master, are sadly accounted for, but evolve as a step toward new beginnings in new directions.

The general dispersion of the Pythagoreans at that time did not, however, deter their influence in later times. Many rose to positions of philosophical and scientific prestige, culminating, perhaps, in the Golden Age of Greece (480-399 B.C.). It must also be noted, at this time, that the Pythagorean statement formed the basis for Plato and, subsequently, Neo-Platonism. This chain of events established Pythagoreanism as the undisputed father of both Science and Philosophy in Europe as well as an integral ingredient of the Esoteric Tradition.

Leaving the more biographical atmosphere of Part I, we advance to Part 2, and are brought face to face with the awesomeness of Pythagorean metaphysics. The text includes the symbolism of geometric design (solids), mathematical proportions (ratios), and harmonics (music). The nature of opposites, in all its complexities, is presented in a complementary manner exercising Pythagorean Cosmogony (monad-dyad).

The text also addresses the problems of ethics, morals, and inter-personal relationships under the guise of the Pythagorean philosophy.

This work tills the soil of the reader's mind, preparing it for the ultimate reality of the Man-Universe synthesis propitiously stated on the wall at Delphi. This section also includes poetic prose, axioms, and the famous Golden Verses of Pythagoras.

This excellent work concludes with an illustrated discourse on Pythagorean symbolism, mathematical discoveries, a glossary of exclusive terms, and an intimate map of locations pertinent of the aforementioned events.

—Robert Bonnell

AND WE QUOTE . . .

An Embodied Idea

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea . . . Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the *epoptai*. As Professor A. Wilder well proves in a series of able articles, it was not Jesus, but Paul who was the real founder of Christianity.

—H.P. Blavatsky: *Isis Unveiled*, II, 574

The Basic Doctrine of our Teaching

The way of growth is not a difficult way. It is called 'a steep and thorny path,' but it is so only to the selfish, acquisitive, passionate, lower man. I tell you, my Brothers, that the way of the spirit is the way of light, it is the way of peace, it is the way of hope, it is the way to the Sun. Set your feet firmly on this path and follow it and attain.

It is a glorious feeling that we hold our destiny in our hands, being of divine origin, and that at the heart of each one of us lives a god, and that we can climb the mystic ladder of life higher and higher and higher, forever extending the range of our consciousness and the sphere of our activities from a planet to a solar system, and from a solar system to a galaxy, and from a galaxy to a universe, and from a universe to other combinations of universes, increasing ever endlessly in expanding consciousness, power, wisdom, and love.

I do not know exactly, if at all, what your experiences in life have been. I dare say that they have been pretty much the same as mine. If so, you will understand me when I point out that when moments of trial or difficulty come upon you and you turn inwards and rise along that mystic inner ladder of life, that flaming column of splendor within you, you become transfigured then for the time being; and if you can achieve this union, all that you do will be perfectly done, impeccably right, and you will be virtually infallible in your judgment.

I have often felt that if I did nothing else for the rest of my days on earth, but teach this doctrine in its many forms: turning it, fashioning it, so as to appeal to different minds, I would be doing more than if I taught details of occult philosophy for the same length of time, choosing many different manners of doing so. It is the basic doctrine of our teaching—i.e., the fundamental identity of the human being in his spirit with the spiritual Hierarchy of the Universe.

G.— de Purucker: "Our Spiritual Home", closing lines of Vol. X *Esoteric Teachings*, pp. 104-5.

INTERVIEW WITH HIS EMINENCE THE GANDEN TRIPA, JAMPHEL SHENPHEN, 98TH SUCCESSOR OF TSONG-KHA-PA, AND HEAD OF THE GELUGPA ORDER OF TIBETAN BUDDHISM

Norling, (Center for the Study of the Wisdom Tradition, 2161 Dryden St., El Cajon, California 92020). The translator from the Tibetan was Tsepak Rigzin, current translator for Geshe Tsephel.

Ken Small: Let me introduce my father, Emmett Small, editor of *The Eclectic Theosophist*, who from age 2 has been involved in theosophical ideas which have great harmony with Tibetan Buddhism.

Ganden Tripa: Your theosophical research which conforms basically to Buddhism and leads to the same path which is truth: that is the ultimate goal.

E.T.: That is what the world needs, Truth.

G.T.: This is evidently what the Buddha has taught. It can be condensed into what is called the Four Noble Truths or Two Truths.

E.T.: The motto of the Theosophical Society is *Satyan nasti paro dharma, There is no religion higher than Truth*.

Now I think it is up to us to ask some questions because you are here for only a short time and then will be going to India.

G.T.: This is the best way of communicating, through dialogue, because a perfect teacher, a wholly enlightened teacher, which I am not, must be someone who has omniscient mind. I am not so. They must have clairvoyance to read another's mind, extrasensory perception. I do not have that either. Therefore this kind of dialogue, through question and answer, is fitting.

E.T.: I may say, going back to the Fourteenth Century to the time of Tsong Kha-Pa, that with his coming there was a new lifting of the whole spiritual atmosphere in Tibet so that he could give out the real teaching, which perhaps before that had been lost to some degree. So with Tsong Kha-Pa there was this new influx of spiritual wisdom. We understand that he was a Nirmanakaya, a Bodhisattva, and therefore even today what can be called a ray from him is working through chosen individuals.

G.T.: Tsong Kha-Pa was a unique collector, a special master, who revived the main themes of Buddhism and started a renaissance of Buddhism in Tibet. According to his prophecy in one of his texts he mentions that "Buddhism will flourish where it has diminished." That refers to India. "Buddhism will flourish where it is flourishing"—referring to Tibet. "Buddhism will flourish in those lands where it has not yet come." This may now refer to the West.

E.T.: Might I add just as a preface, that we look to the Masters who inspired H.P. Blavatsky to found the Theosophical Society, and they regard their Teacher as Gautama the Buddha, so that in a sense we, too, regard the Buddha as the Head of the whole Theosophical Movement. These are just words—"Theosophical", "the Movement", but they represent Truth, simple Truth.

G.T.: That is very great; that is very true. A unique characteristic in the students of the West approaching Buddhism, particularly Tibetan Buddhism, is that they do not accept anything for granted, all of a sudden, out of blind faith, which the Tibetans are inclined to do because they are born into Buddhist society and brought up that way, whereas your approach is more like analysis, using your wisdom, and then finally you come to a conviction. This kind of approach is very wise and we appreciate this approach by the Western students.

E.T.: We believe, too, that within every human being there is the Buddha principle and also the human principle and that there is a ray from the Amitabha Buddha or Avalokitesvara within every human being, but asleep, not active.

G.T.: Ah, that is very true and this is what Buddha said: Just because of the ignorance of the deluded emotions, they veil the real nature of the human being or the Buddhahood principle that is there in the human being; however, because of the veil of delusions they remain in an unmanifested state; we do not activate it.

So what you have said now confirms what is taught by Buddha in his teachings. We have what constitutes three basics: the *Grounds*, the *Path*, and the *Fruits*. To give an analogy, a person who goes into business needs to have a certain amount of money to start with. That is the *basis*. The actual act of getting into business is the *path*. Having obtained the result or profit of the business is the *fruit* that he gets. So what you have said now about the principle of Buddhahood being in the heart of the human, that conforms with the Buddha's teaching of the basis or *grounds*.

E.T.: So even certain wisdom or certain enlightenment may come very slowly to people, not always through a great initiation. Or at times it may come suddenly, too, although for the average person it is slow growth to realize what is already there within.

G.T.: That is very true. Quick initiation is not the proper foundation of the basic principles of the *path*; it will not work at all in the human heart. You have to have the basic principles of renunciation, the generation of the mind of

enlightenment, and meditation on the right view firmly built. In addition to these as a complimentary factor, if one were to get initiation you combine these two—initiation is the Tantra path—the common path and the tantric path, in order to become enlightened and manifest our Buddhist principle within us. An example can be, in order to go to a university you have to graduate from high school, and unless you do you cannot go on. So people must know that first you have to go to school, graduate from school, then only can they go to the university. So we must train them in the three principal aspects of the path, and then they could seek and attain enlightenment. There are some lamas who seem to be giving empowerments all of a sudden to the public, thus making it so common. Through these empowerments these lamas think they can transfer powers and lead the public quickly to the state of enlightenment. But that is wrong. At this point, he is putting himself at risk, as well as his students. He has to know that disciples receiving initiation from him have to have a firm foundation. Then only are initiations proper.

I will give an example of myself of the proper way to approach the practice according to the traditions of Tsong Kha-Pa. I started to be a monk when I was twelve. I was for two years in a local monastery at Bha where I was born; after which at fifteen I went to Ganden near Lhasa—it took two months to reach there by foot—for admission into the big monastery. I studied sutra until I was thirty-five years old. However, I only embarked on the tantric teachings and practices after thirty-five. After thirty-five years I then went to tantra college and graduated as a tantric master. So this is the proper way.

E.T.: So now let us take the world as a whole. It is more and more one world. How would you introduce the spiritual education into the western world in a sensible way considering the problems and the materialism and the ignorance of the West and the whole world?

G.T.: The most sensible effort for the Western student in particular would be to fulfill the mundane goals in the materialistic way of life. However, they should also seek spiritual goals and inner peace simultaneously, as it were, by approaching the Buddhist way of teaching. So if they combine these two, this is the most sensible way of approaching the problem.

E.T.: How early in life can one start? I mention this because the way we were brought up [at Point Loma], we would start when we were two or three years old and with very simple ideas, such as To live to benefit humanity, or Recognizing the higher and lower nature, and try to live in the higher nature, and such simple things which could be understood. And then we would go on from there.

[In response to this the Rimpoche G.T. said that the best potential age to start combining these two ways is about 14 or 15, though that would not exclude older people. A person who is a householder can do this; one who is a laborer on the road can do this. If he combines these two, mentally and physically, then he is doing a very good spiritual work.]

E.T.: When in your present life did you know *who you were*—suddenly or gradually?

G.T.: When I started studying Buddhist logic, elementary logic, from 12 to 15 years—somewhere around there—I came to the definition of a person, What is ‘I’? ‘I’ is a mere designation for the collection of aggregates [skandhas]. At that point I had a superficial understanding of what is ‘I’. That was the beginning of my search.

I began studying the Pramana Vartika*. In that text it discusses what is a person, what is ‘I’. So it says that there is not an ‘I’ independent of these aggregates. There is not an ‘I’ that exists inherently of its own accord. So later I studied Tsong Kha-Pa’s text called *The Essence of Definitive and Interrogative Meaning*. In this there are different presentations of various Schools. There are those views that state there is something totally independent of you that is your ‘I’, that is your ultimate ‘I’. There are those who refute these views and come to the point that ‘I’ is only the mere designation upon the aggregate or collection of aggregates; there is neither an ‘I’ independent of the aggregates, nor are those aggregates ‘I’. At that point I began to get an understanding of what is ‘I’, who am ‘I’.

So then from 23, 24 to 25 onwards I studied the Madyamikha text “Entering the Middle Path” (*Madhyamika Avatara* by Chandrakirti). There, the definition of ‘I’ is given—a mere designation upon the collection of aggregates. Often the definition is, *There is no ‘I’ which is independent from the aggregates. There is no ‘I’ which is truly existing. There is no ‘I’ which of its own accord has its own existence.* So at that point I definitely generated a convincing idea of what am ‘I’, who ‘I’ is.

It is true when you study the Prasangika—Madyamika view you come to know what is meant by “mere designation.” It shows that there is no ‘I’. If you search for your ‘I’ from the top of your head to the bottom, or any part of the body, there is no ‘I’. No part of your body is ‘I’. However, this ‘I’ exists, yet it is a “mere designation.”

So take as an example, Are you sitting? Yes, I am sitting, but where is that ‘I’? Isn’t it a mere designation? How is it a mere designation? You examine and you find out Is this part of your body ‘I’? Or is this part of your body the ‘I’? You never come to a point where you find ‘I’. So you reach an “unfindability” of ‘I’, and “unfindability” of the entity of ‘I’ that is ‘I’, yet no part of your body is ‘I’. At this point you really get a convincing understanding.

E.T.: We put some of the same ideas in different words when we say that consciousness is the basis of the universe and each individual can shift his center of consciousness. You can be living in the physical body; you can be living in the mental body; you can be living in the spiritual body. A man who is very advanced can sit in his chair quietly and send his consciousness by hpho-wa or some spiritual force to a distant part of the universe. So by your own will you can shift your center of consciousness.

G.T.: That is true in the sense that the consciousness of the
**Dharmakirti, The Study of Valid Cognition*

mind is the principal basis of designating what is called "I". So, generally speaking, a person is proficient in this kind of spiritual study when focused on the consciousness of the basic mind. However, I feel it is not correct to say the mind of the consciousness is "I". If we make such assertion we have to accept the fallacy that "I" doesn't have legs and arms. That means that we contradict the conventional notion. So therefore to say that the mind or consciousness is the "I" is wrong.

Taking the example of myself: I am now 66. So starting from my first age up to 66, I have consciously been existing as a person, "I" "I", "I". Also there is the concept of the idea of "I" which superficially or individually has arisen as an independent cause, independent of the stream of thoughts. However, according to Buddhist view that kind of independent or spontaneous "I" or idea of "I" is wrong, a misconception. Some non-Buddhist schools, however, like the Samkhya assert that there is definitely an independent "I" totally independent of the aggregates or independent of the stream of consciousness.

There used to be a Hindu master teaching these things. He is now dead, but his followers still maintain his center, and we were invited there. His students came up with questions concerning the view of "Atman" or "I", what is the Buddhist way of recognizing "I". So one of them asked, "I" who am walking, the man who is walking, is not 'I'; and when I am eating I am not 'I'. Definitely, the 'I' is independent of all these." Then I replied, "If that is not the 'I', if I hit you on the head is that 'I' not hit?" Their conception is that "I" is not hit. From this experience it became clear to him that he was clinging to an independent "I". We can see that this separate independent idea of "I" is not psychologically true.

E.T.: May I ask this question? Over a hundred years ago, Madame Blavatsky wrote a book called *The Voice of the Silence*, and the then Panchen Lama had read this evidently and said it was the best exposition in the English language of the real Tibetan, the real Buddhism, the real Wisdom. That was very helpful for Western minds to have that approval of the then Panchen Lama.

G.T.: The Panchen Lama has appreciated her work of *The Voice of the Silence*, and seeing it definitely contained the truth, he has made a very wise judgment and means that she [H.P.B.] has really understood the essence of the Buddha's teachings. She has found the truth in it. On the other hand what you were saying, that Truth is supreme, there is nothing higher than Truth, even that very statement, that motto of the Theosophical Society, is something that very much conforms with the quintessential teaching of Buddha. For that I remain very appreciative.

E.T.: The essence of that little book is there is always in evolution the opportunity finally to become either the Pratyeka Buddha or the Buddha of Compassion. The Bodhisattva gives up the opportunity to go on and become what he had won by his own efforts and remains in the world as a Bodhisattva to help. We have always considered that

the greatest goal of all, the symbol of the Bodhisattva.

G.T.: The Bodhisattva's way of life, particularly those Bodhisattvas who choose not to attain their goal but remain as Bodhisattvas among all beings to help—they are what we call "shepherd-like Bodhisattvas". That is, a shepherd first grazes his cattle to the pastureland, then he follows them. This is the real sacrifice of the Bodhisattvas.

E.T.: Thank you.

ITEMS OF INTEREST

The Secret Doctrine Conference In the Los Angeles Area

Students of Theosophy in the Los Angeles area announce a Secret Doctrine Conference to be held August 6-7, 1988, at the Culver City Auditorium in Culver City, a western suburb of Los Angeles (near the airport).

The conference will be of a participatory nature, and the final contribution will be the result of the participation of the attendees. Submission of material on seed ideas found in The S.D. is invited. From these ideas submitted, Seed Idea Groups (SIGs) will be established and announced. Those attending the conference will select their group of participation. Attendees will be mailed copies of the material in advance of the conference for study.

Sunday afternoon will provide a forum for a summing up by the groups to the general assembly. The goal of the conference is to relate these seed ideas to modern day issues, such as Capital Punishment, Abortion, Nuclear Disarmament, Human Rights, Political Activism, and other social issues.

For more detailed information write to: Gene and Vera Meyer, 7900 Emerson Avenue, Westchester, Calif. 90045; phone (213) 337-1621.

Theosophia: The Wisdom Tradition in Contemporary Perspective

This is the title of the Fall Special issue 1987 of *The American Theosophist*. In May 1988 another Special issue will be published. It will "pay special attention", writes editor William Metzger, "to the 100th anniversary of *The Secret Doctrine*, along with perspectives on the history and evolution of the Theosophical Society." Thereafter a quarterly journal will take the place of these special issues, available in stores as well as by subscription.

If you missed the Fall Special issue 1987 it can still be ordered (P.O. Box 270, Wheaton, IL. 60189-0270). It has articles by John Algeo (Theosophy & the Zeitgeist: its Influence in Culture); James Santucci (Theosophia:

Origins of a Name); Jeanine Miller (Moment of Truth: A Tribute to HPB); Leslie Price: (Theosophy's Influence in the British Isles: It peaked in 1880s; new hope in 1980?); Frank J. Dyer (New Light on the Hodgson Report); All these contributions, and others, make this Special issue important to have in libraries or in one's home.

German Translations

G. de Purucker's *The Esoteric Tradition* is an immense work of over 1100 pages is now in German translation by Verlag Esoterische Philosophie GmbH (Die Theosophische Gesellschaft, Point Loma-Covina, Culemeyertrift 5, 3000 Hannover 21) Vol. I has been published and will be followed this year with Vol. 2. This German edition will then be in four hardbound volumes 6-1/2x8 1/2. (The translation is from the original 2-volume first edition published in 1935 at Point Loma, and now available from Theosophical University Press, Pasadena.)

Verlag Esoterische Philosophie has also now translated the original 1883 first edition of *The Ocean of Theosophy* by William Q. Judge, with portrait of the author, and in handy 4-1/4x6" size.

Yearly Convention at Bringhausen

The annual Convention and Summer-school conducted by Die Theosophische Gesellschaft, Arbeitskreis Unterlengenhardt (Landshuterstr. 33, 1000 Berlin 30) will be from 18th to 26th June, at 3593 Edertal-Bringhausen, Kurstr. 4. Contact either Mrs. Irmgard Scheithauer or Mrs. Renate Behrenbeck at the Berlin Address.

Informationsblatt

No. 8, Jan.-March 1988, of this Information booklet lists all theosophical centers and activities in Germany, giving time and place for all seminars, conventions, etc., and addresses of publications. Editor, Hans-Dieter Rex, Landgrafenstr. 4, 3052 Bad Nenndorf.

"Reflections of a Theosophist"

This delightful 4-page monthly theosophical newsletter is edited by Clarie Walker and issued by the Theosophical Society in Maryland (TS. Adyar) of which Mrs. Hester Richardson is President. The October 1987 number, in addition to reporting many theosophical activities, makes reference to *Theosophical History* (Leslie Price, ed. London); *Theosophical Network* (Rick Nurrie, ed., Muskogee, OK.) *Regional News*, issued by N.E. Federation (Ruth Adams DeTorrijos, coordinator); and to the publishing by Point Loma Publica-

tions, Inc. of the 12 volumes of *Esoteric Teachings* by G. de Purucker.

In the January 1988 (#43) issue, the editor reflects on "What is Theosophy's Role in the New Age of the 1990's?", and invites comment. She concludes her remarks: "After 100 years, however, Theosophy is visibly spreading through the modern world—as unevenly, to be sure, as a cup of molasses in a gallon of cold water. Constant stirring is needed, with the sacred spoon of the Oneness of all Life; and care is needed, to keep the liquid in the pan. . ."

High Country Study Center

Yet another newsletter has been received, a monthly from High Country Study Center (TS in A.—Adyar). Meetings are held in the Denver Public Library, 1357 Broadway, Room 305. The study topic for January was Ch. 1 of the study course: *An Introduction to "The Mahatma Letters"* by Virginia Hanson. A 7-week introductory class, "The Search for Truth, a Theosophical Quest", was also offered in January, both in Boulder (through the Boulder Free School), and in Denver (through Learning Unlimited).

"Theosophical History"

That the October 1987 issue of this periodical is well-launched (Vol. 2, No. 4) is shown by an Index of 8 double-column pages covering Nos. 1-8, 1985-86 of Vol. I. The October number carries important information showing much research: Did "The Secret Doctrine" Fail? by the editor Leslie Price; Commentary by Price on "the 1900 Letter"; Light on Mabel Collins (reprinted from *Broad Views*, Vol. 1, 1904; the first half of the address given by the Honorary President for 1987 at the second international conference on Theosophical History in London; book reviews; and Correspondence. Agree, or disagree, or hold an open mind? Here is stimulating—and for most, needed—openings of breakthroughs in the recordings of theosophical history. Subscription: Theosophical History, Mr. Leslie Price, editor, 50, Gloucester Place, London W1H 3HJ, 1 year L8/\$20.00

Study of "The Esoteric Tradition"

From Vonda Urban, Chicago, Illinois, we learn of continued twice-weekly meetings of the Point Loma-Chicago Study group. A 6-year study of *The Esoteric Tradition* has just concluded, and the new study now begins with Vol. I of the just published *Esoteric Teachings* (GdePurucker): "The Esoteric Path: its Nature and its Tests." This will also be the subject for the Spring Equinox when Vonda speaks for the Akbar Lodge of the T.S. (Adyar) in Chicago.

Theosophical Network

As we go to press, the Winter 1987 issue of this theosophical bi-annual newspaper, marking entry to its 4th year, reaches us. You'll have to read it to do it justice. You'll find a wide range of articles pertinent to our day from *The Mahatma Letters*, from H.P.B., and current writers in Holland, England, Australia, the USA, etc.; a Directory of all Theosophical Societies and organizations worldwide, with addresses and contact-persons; an international listing of theosophical publications, libraries and publishers; a list of individual Theosophists from A (Argentina) to Z (Zambia)—(20 pages needed for that!); also an Open Letter to "All Theosophical Leaders and Concerned Theosophists" from editor Rick Nurrie, dated December 7, 1987, on the subject of Theosophical Networking. All this makes this 48-page newspaper a 'must' today for every Theosophist. "*Subscribe to the Network*" (p.23) gives this information: Subscription: \$6.00 or \$7.00; supporter: \$20.00; sponsor: \$100.00; benefactor: _____ Address: Theosophical Network, P.O. Box 155, Muskogee, Oklahoma 74402, USA.

George Cardinal LeGros

George Cardinal LeGros, a lifelong worker for Theosophy, has gone "Home". As we go to press word reaches us from his friend and student Marcheta Henry that he was conscious until a few hours before his passing at 5 o'clock in the afternoon of February 15, 1988. Just two months had passed since his 82nd birthday. Marcheta Henry will continue his work as editor of *Messiah* and in conducting the Threshold Correspondences Courses (P.O. Box 5, Weaubleau, Missouri 65774). To her and Cardinal's many friends and associates our love and understanding.

12 VOLUMES OF ESOTERIC TEACHINGS

by G. de Purucker

Verbatim reprints, never before published, except for members of the Esoteric Section.

Average volume 140 pages, with copious Index, Preface, and Appendices.

Titles: The Esoteric Path: Its Nature and Its Tests. The Esoteric or Oriental School. Space and the Doctrine of Maya. Galaxies and Solar Systems: Their Genesis, Structure, and Destiny. Hierarchies and the Doctrine of Emanations. Invisible Worlds and their Inhabitants. The Doctrine of the Spheres. Gods, Monads, Life-Atoms. Correlations of Cosmic and Human Constitutions. The Hierarchy of Compassion. Death and the Circulations of the Cosmos I and II (2 vols.)

Set of 12 vols. \$72.00; per volume \$7.00

Order from Point Loma Publications, Inc.

FROM LETTERS RECEIVED

Regarding the 1900 Letter from K.H. to Annie Besant, and other matters, the following comments have been received:

John Cooper, Sydney, Australia—Congratulations on publishing the KH letter to Annie Besant in full. [*Eclectic Theosophist*, No. 101. Sept.-Oct. 1987]. The complete contents of this letter has been a source of conjecture for many years, and now, at last, the complete letter is in print. Looking at the contents of this letter it can be seen that the author had an uncanny ability to foresee the future problems of the Theosophical Society with headquarters at Adyar. Look at this letter in detail:

"*Beware of an Esoteric Popery*".—Now if we look at the history of this Society we can see that the concept of authority was imbedded in it. Annie Besant wrote in *The Theosophist* for March 1922 a key article called "Whom Will Ye Serve" in which she saw herself as the "Chosen Head of the Theosophical Society, chosen not only by the Society, but also by its true Founders and by their Agents."

"*You [Annie Besant] have for some time been under deluding influences*".—Here the opponents of the Annie Besant school of Theosophy would see looming the figures of Chakravarti and of Leadbeater. At that time Annie Besant was spending part of the year with one of them and the balance of the year with the other.

"*The E.S.T. must be reformed so as to be as unsectarian and creedless as the T.S.*"—This is a surprising sentence, and I am not at all sure what it means. I had always assumed that an E.S. was there to study Theosophy as established by Blavatsky and the Mahatmas, but this sentence clearly states that the E.S. must be 'creedless'! This might mean that the study in an E.S. should be of all the religious Traditions of the past and not only the writings of Blavatsky, and her successors. (Here I am aware that it can be claimed that Theosophy is not a religion, etc., but what then is the creed that must be made creedless?)

"*The [E.S.T.] rules must be few and simple*".—This did not happen as a variety of disciplines were instituted within the E.S.T. and their rules were changed from time to time.

"*The mistakes of the past in the old religions must not be glossed over with imaginary explanations*".—This is a very interesting sentence. Does it refer to the belief that the various world religions were formed by the World Teacher, and, therefore, are beyond criticism? Does it also refer to the theologies that led to the founding of the Order of the Star in the East with the Coming of the Christ and the establishment of the Liberal Catholic Church?

Yet is this not a universal letter? Don't we all have to set aside our emotions and credulity in studying Theosophy? If we look at the current occult scene we see a herd of credulous sheep being led by self-styled Gurus into, at the very least, the realm of absurdity.

J.H. Dubbink, Bilthoven, Holland—With regard to the 1900 Letter (Sept.-Oct. 1987 *Eclectic*), all serious Theosophists have to draw the conclusions, or to disappear into oblivion and derision—the first victims being the 'mahatmas', and the second and further ones we all. The real 'philosophy' is in a state of obscurity as a result of the historical 'manipulations'. The situation is not unlike that during the centuries before our era, as depicted by HPB in *Isis Unveiled*, II, p. 169.

Gerhard Rohde, Lakeside, California:—Dr. Norbert Lauppert, translator and editor of *The Mahatma Letters* for the German speaking countries, received a photo-copy of the *Eclectic*, issue of Sept.

Oct. '87, regarding the Letter of Mahatma Kuthumi to A. Besant, which has never so far been published in completeness because it contained some mild criticism of Besant who was then under the influence of some enemies of the Buddhist-teachings given out by the Mahtmas. Dr. Lauppert thanks the editor of the *Eclectic* for publication of this letter in its completeness and says: "I am delighted and thankful that we finally have the complete text."

Dr. Lauppert manages the Adyar Publications and bookstore at Graz, Austria.

[We also note with interest that *Lotus Bleu: La Revue Theosophique* (Paris), issue of Jan./Feb. 1988, reprints, with explanatory editorial introduction, this "1900 Letter"; and that in the independent *Theosophical History* periodical (London), its editor, Leslie Price, comments: "It takes a thorn from the flesh, lances, an abscess, and ought to have been done years ago."—ED.]

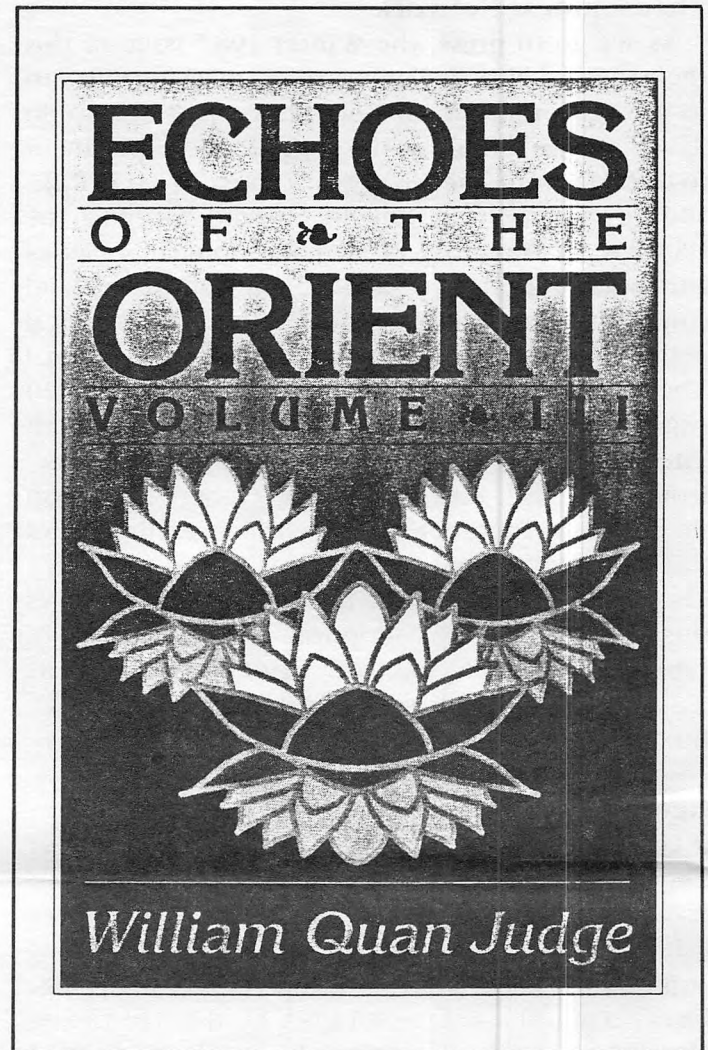
David Reigle, Talent, Oregon.—The point of H.N. Stokes' "About Initiation" (Jan. Feb. *Eclectic*) is well taken. Regarding the large public Kalachakra Initiations, however, such as the Dalai Lama will give in Los Angeles in July 1989, there is something else to consider. A vital function of these outer ceremonies (in which, obviously, no one is suddenly transformed) is to grant "permission" to enter into the study and practice of Kalachakra. This system, being Tibet's most secret, is guarded according to tradition by powerful elemental "protectors". The initiation is seen to give one the "O.K." to approach these teachings without incurring the wrath of the "protectors." In point of fact, whether one sees these as coincidences or not, several prominent scholars who have undertaken Kalachakra studies (without having received the initiation) have died prematurely in accidents.

John H. Drais, Dulzura, Calif.—Re the Hodgson report, very few have seen the first one. It was written by Myers, one of the Founders of the S.P.R., and a member of the T.S. This first Report, which has been totally ignored, was written before Hodgson was hired by the SPR to go to India to investigate the psychic phenomena reported at the T.S. Headquarters there. All conclusions at the time were favorable and supportive. This report has never been published, except privately. Instead of continually defending against the Second Report, which has been shown time and time again to be shallow, unscientific, and to have its conclusions preconceived, would it not be wiser to keep the First Report available and let it speak for itself?

Rosemary Vosse, Capetown, South Africa.—Efforts continue in Cape Town to promote and study Theosophy. A handful of us meet at my home twice a month to study *The Secret Doctrine*. . . Only yesterday a new plan came into my head for practical work, namely to start meetings in a hall below our suburban railway line where the colored people live, in which people, especially young ones and children from both sides of the line, can get together in various activities, music first of all, and make friends. Wish me luck! . . . Most days find a few more pages of scribble added to my book "Theosophy—What's That?", which we hope may see the light of day one fine day.

CONTRIBUTIONS

For the following contributions received since our last reporting; our grateful thanks: I.S. & R.B., \$303.40; M.N., \$35.00; Chicago Study Group, \$250.00; W. & E.G., \$261.25; L.Mc., \$30.00; F.R., \$10.00; V.U., \$15.00; J.A.C., \$20.00; D.B.H., \$20.00; J.A., \$16.00; D.E. (WQJ fund) \$1500.00.



Since the founding of the Theosophical Society in 1875 by H.P. Blavatsky, Henry S. Olcott, William Q. Judge, and others, its basic ideas have had enormous effect upon world-thought. Judge's own contribution to this outpouring has been unique, as the compiler of the three volumes of *Echoes* states. "William Q. Judge," she writes, "was tireless in seeking new methods to reach the common man with practical Theosophy. Besides this, he knew how to tap the ethical roots of an expanding new nation. Thus the movement grew and thrived under his direction in America."

Included in this volume is a Section of Esoteric instruction, Examination papers on advanced technical theosophical studies, Answers to queries from students, and helpful commentary.

Echoes of the Orient, III, by W.Q. Judge, compiled by Dara Eklund. 420 pp., cloth, \$18.75. Point Loma Publications, P.O. Box 6507, San Diego, California 92106.